Victory over Death.

A

SERMON

PREACHED

At *Steeple-Aſhton* in the County of *Wilts*, upon the 07*th* day of *April*, 1676.

AT THE

FUNERAL

OF

Mr. Peter Adams,

The late Reverend, Pious, and Induſtrious Miniſter of Gods Word there. Sometime Fellow of *Univerſity*-Colledge in *Oxford*.

By *Paul Latham*, P. S. and V. W.

Rom. 8. 37. *In all theſe things we are more than Conquerours, through him that loved us.*

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To my worthy and much reſpected Friend, Mrs. *Margaret Adams*, the ſorrowful Relict of the deceaſed: And to the reſt of his near and dear Relations.

My Dear Friends,

VIctory over death, *as it was one of the* bleſſed fruits *of our Saviours* death *and* reſurrection, *and is one of the* glorious priviledges *of thoſe that* believe *in him; ſo if it had been repreſented unto you by the hand of that happy* Comprehenſor, *who now triumpheth in the accompliſhment of it, might have appeared like* Apelles *his Picture drawn by his own hand, or like* Ceſars *Conqueſts by himſelf recorded in his own* Commentaries.

But that the Diſcourſe upon it fell into an hand ſo unſuitable to the ſubject, the

misfortune is imputable to the charity *of him that made his ſurvey of the perſon with the charitable eye of a* Friend, *and committed a matter of ſuch weight, like a beautiful Face to a ſorry* Limner, *or a rare Atchievement to an unskilful* Herald, *only becauſe he had a* kindneſs *for him.*

That the repreſentation *of this* Victory *appeareth without the Walls, where it was once divulged, ſtands charged upon your* candour, *that entertained this ſudden production with more friendlineſs than the Parent had for it.*

I ſhall not mention either the ſhortneſs of the time alotted for the compoſure, or the intervening occaſions that diſturbed it; nor yet the little leaſure I had for reviewing and tranſcribing the Notes; but leave it to the courteous interpretation of thoſe, that by knowing how to do far better, do know alſo how to bear with the imperfections of others.

For your own parts, I look upon your requeſt for making this publick, as the deſire of true Friends to retain the Picture *of a deceaſed Brother, when the Prototype is removed from them: Or like the ambition of the primitive Chriſtians, to preſerve the memory of the Martyrs and Confeſſors, that were gone before them, and had* taken heaven by violence, *Mat.* 11. 12.

He hath run his part of the Chriſtian Race, *and hath delivered the* Lamp *to us that are left. God grant that we may not* be ſlothful, but followers of him, and of all others, who through faith and patience do inherit the promiſes, *Heb.* 6. 12.

Though I know you have other and greater matters to draw you to haſten homeward, *yet I preſume this will make an addition to the reſt, that you may be joined to our good Friend that* ſleepeth, *and to the reſt*

reſt of that general Aſſembly, and Church of the Firſt-born that are written in Heaven, *even to the* Spirits of juſt men made perfect, *Heb.* 12.23.

I doubt not, but you have thoſe comforts from Gods good Spirit, that will ſupport you under ſo great a loſs: And that this ſmall memorial of our Reverend Friend may be a mean to ſtir up you, and his late Pariſhioners, and all others that may caſt their eyes upon theſe lines, to fight the good fight of Faith, *that they may attain* victory *in the* great conflict, *and finally attain everlaſting life, is the hearty Prayer of*

Warmiſter,
May 22,
1676.

Your ſympathizing Friend
and unworthy Brother,

Paul Latham.

A SERMON

ON

1 CORINTH. XV. 57.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

IF the Interment of a *good Christian* afford matter of solemn thoughts to that Minister, who seriously considers such men to be as the *Grape-gleanings* of the *Vintage*, *Mic.* 7. 1. If the parting with a dear and *intimate Friend*, be tedious to him that considers such an one to be more *pretious than the Gold of Ophir*. If the translation of a dear Brother, and *faithful Labourer*, from serving God in his Church on earth, to attending on him, and enjoying him in heaven, do cause sad thoughts of heart in him, that duly surveys the *greatness of the Harvest*. Once more, if the removal of a *Minister*, that was in his life time *a burning and shining light*, be to a considerate Parishioner like the setting of the Sun in the Firmament: Then all these circumstances combined in the sad occasion of this *solemn Assembly*, may justly render it very mournful to me.

To whom the greatness of grief might most justly have enjoined *silence*, had not the earnest *request* of our Reverend Brother now with God (which had the power of a *command* upon me) appointed *speaking* to be my work this day.

Who

Who if he had alſo thought fit, to have ſuggeſted words for my *ſubject* at this time, they might have been like the *Mantle of Elijah*, attended with ſome of his *Spirit*; and thereby, *being dead*, he would once more have *ſpoken unto you*, *Heb.* 11. 4.

But ſeeing it was his pleaſure to repoſe that confidence in me, as to leave the choice of a ſubject to the conduct of my own thoughts, I ſhall not diſappoint his expectation by gratifying my own paſſion. For then, to expreſs my tender *brotherly affection*, I might have inſiſted upon ſuch words as thoſe of *David*, *I am diſtreſſed for thee, my Brother Jonathan! very pleaſant haſt thou been unto me; thy love to me was wonderful, paſſing the love of women*, 2 *Sam.* 1. 26. Or rather, to expreſs a more honourable and *reverent affection*, more ſuitable to my juniority in years, and deficiency in attainments, I might have ſpoken of him, and by a figure to him, in ſuch words as thoſe of the King of *Iſrael* to the Prophet, *My father, my father, the chariots of Iſrael, and the horſemen thereof!* 2 *King.* 13. 14.

But inſtead of humouring my ſelf (which would be a very unſuitable deſign in him that ſteps up into the Chair of ſo worthy and ſelf-denying a man of God), I ſhall rather chuſe to *repreſent* unto you, your late Reverend Miniſter, now dead, in *living colours*; and in his example and attainments, to ſet before you at once your duty and happineſs in obtaining a glorious and comfortable *victory over death*. And for this end I have choſen to inſiſt upon this portion of Scripture, *Thanks be to God, which hath given us the victory through our Lord Jeſus Chriſt.*

Which words are the reſult of the Apoſtles joyful pre-apprehending by the eye of Faith, that victory which ſhall hereafter be compleated to Believers over the laſt great enemy. *Ver.* 54. He ſtretcheth forward his head to look unto this,

this. *So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.* Whereupon he ſubjoineth a confident *challenge to death*, or rather, he manfully *defieth* it, *v.* 55. *O death, where is thy ſting? O grave, where is thy victory?* Which he further amplifieth, by repreſenting the length and ſtrength of Deaths weapons, *v.* 56. *The ſting of death is ſin, and the ſtrength of ſin is the Law.* And concludes with this ἐπινίκιον, or ſong of *triumph*, in the words I have choſen to inſiſt upon; *But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt.*

Wherein we have this bleſſed Apoſtle expreſſing the *courage*, and yet the *humility* of a Chriſtian: His *confidence* through Faith, and withal the lowly *deference* that he owns to Almighty God, through our Lord Jeſus Chriſt.

Or more particularly, we have the true Chriſtians victory over Death:

Firſt, joyfully *reported*, ἡμῖν τὸ νῖκος, *a victory to us Chriſtians over Death.*

Secondly, thankfully *reſented*, χάρις τῷ δόντι ἡμῖν, *thanks be to him that giveth us this victory.*

Thirdly, the Author of it *acknowledged* and *magnified*, τῷ δὲ θεῷ χάρις, *thanks be to God.*

Fourthly, the *procuring* or *meritorious* cauſe of this victory *ſignified*, διὰ τοῦ κυρίου ἡμῶν Ιησοῦ χριστοῦ, *through our Lord Jeſus Chriſt.*

I begin with the joyful *report* of this victory over Death, ἡμῖν τὸ νῖκος. This word *victory*, is a *martial* term, and intimateth:

Firſt, that Death is an *Enemy*. There may be an obliging victory in the *friendly conteſts* of Lovers, who endeavour

to outſtrip each other in offices of kindneſs and good-will. But this victory is of another nature; it is like *the battel of the warriour, with confuſed noiſe, and garments rolled in blood, Iſa.* 9.5. It is the overcoming of a great and formidable enemy. Such is Death; and that,

Firſt, To the *natural* concerns of man. To *deſtroy* either the Soul or Body of man, is a work beyond the reach of Death, or any other, on this ſide that infinite power that made them both. But what Death aims at, is the *ſeparating* of theſe old friends, and diſſolving the *union* that was ſo intimate between them.

And this is that which Nature ſo induſtriouſly endeavoureth to maintain, that the diſſolution muſt be an act of great violence to it.

To maintain this union, Nature is not only forward to *gratifie* ſenſe, by eating and drinking what is pleaſant and delightful; but ſometimes content to affront and *annoy* it, by ſubmitting to ſevere abſtinences, laborious exerciſes, ungrateful and nauſeous doſes of Phyſick. To maintain this, the moſt greedy *Mammoniſt* will break off ſome pieces of his adored Idol, employing his bags to compaſs this greateſt purchaſe of continued health. Yea the induſtrious *Merchant* will diſcharge his Ship of the moſt promiſing return, to ſecure what he accounts the moſt precious thing aboard, his life. To continue this union, how many are content to undergo the tediouſneſs of a *lingering diſtemper*, and chuſe a dying life before death it ſelf? To maintain this, how many do meet force with force, and make their *neighbours* life a commutation for their own? Yea for this end, how oft do men *expoſe*, and ſometimes yeild to part with ſome of the leſs uſeful members of their own bodies, to ſecure, by *compoſition*, the health of the whole?

All which ſheweth, how earneſt deſires, and what diligent

gent care Nature hath inſpired us with, of maintaining this union of Soul and Body, and perpetuating it as far as may be: And conſequently, what an enemy Death is, in attempting the diſſolution thereof.

Secondly, to a man in his *moral* concerns, Death is an enemy. Even a *criminal*, while he can eſcape the arreſt of the Law, thinks the beſt of his own condition; and a *ſinner*, while he can hold up his head in the land of the living, is apt to bleſs himſelf in his own ſanguine conceits, and to laugh at the doctrine of a Judgment to come.

But look what an enemy the *Malefactor* eſteems him, that hales him before an earthly Tribunal; or a *Debtor* him that calls him to account for his ſcores; ſuch an enemy doth every man that knows himſelf to have *offended*, and hath not ſued out his pardon; every man that hath run in *ſcore* to Gods juſtice, and hath not applied himſelf to that *Surety* that ſo graciouſly offers to pay his debts, eſteems Death, that comes to bring him before Almighty God, as a righteous *Judg*, from whom he may expect a dreadful *ſentence*, and the great *Creditor*, to whom he knows himſelf not *reſponſible*.

Secondly, this term Victory, ſuppoſeth a *conflict*. Over a *Coward* that dares not to fight, or a *Town* that ſurrenders upon ſummons, we are not ordinarily ſaid to obtain a victory. This is properly the effect of ſtrugling and *ſtriving for maſtery*. And with this enemy, Death, every man hath a great conflict. And that both

Firſt, *Eminùs*, at a diſtance, when it threatens us, and thus it begetteth *fear*; which is a paſſion that commonly makes impreſſion, eſpecially upon perſons of ſoft and tender natures, not inferiour to thoſe that attend the approaches of evil. Eſpecially, *O death, how bitter is the remembrance of thee to a man that livrs peaceably in the enjoyment of his*

friends, to him that is quiet and proſperous in his buſineſs, and to him that hath an appetite, and can reliſh his meat? Eccluſ. 41. 1.

This is ſuch a conflict as doth *quietos ſollicitare*, diſquiets thoſe that are at *eaſe in Sion*, and diſturbs them that are *ſetled upon their Lees.* To think, that this *healthy* body muſt e're long be diſtempered with *diſeaſes*; that thoſe *pleaſures* that have been the darlings of their ſouls, muſt everlaſtingly forſake them; that thoſe *riches* for which they have toiled and laboured, muſt *take themſelves wings and for ever fly away*; yea, that this ſtately and beautiful ſtructure of the *body* muſt yeild to diſſolution, and (which is more dreadful than all the reſt) that when *the duſt ſhall return to the earth, the ſpirit ſhall return to God that gave it*, Eccl. 12. 7. to paſs an *account of the things which it hath done in the body, and to receive a reward according to them, whether they be good or evil*, 2 *Cor.* 5. 10. This is that *terror of the Lord*, through which ſo many are *all their life time ſubject to bondage*, *Heb.* 2. 16.

Secondly, and eſpecially, *Cominùs*, when Death comes to conflict with us hand to hand, when the battel is ſet in array, and *pila minantia pilis. Can thy heart endure, or thy hands be ſtrong in the day when God thus dealeth with thee? Ezek.* 22. 14.

When Death is repreſented in its moſt *ordinary habit*, this ghaſtly Skeleton, armed with Scyth and Spade, beſet with the ſkulls and bones of dead men, as trophyes of its multiplied conqueſts; how diſmally doth it look! how far from the aſpect of one that deſigns to court delicate Ladies! yea more like to a *Mormo* deſigned to affright mankind.

But eſpecially when it clothes it ſelf in an habit of *extraordinary terror*, when it appears in the ſcarlet cloak of a violent *calenture*, in the purple robes of a *peſtilential feaver*; when it enamels

enamels its weapons with the *ſtone*, or ſtains them with the *ſtrangury*; or when it comes raging in a violent and maſterleſs *phrenzy*. In a word, when it endeavours to appear more formidable than it ſelf, who ever could pretend to ſuch ſtrength as ſhould not grow feeble, or to ſuch hardineſs as ſhould not be diſmayed before it?

Its firſt encounter baffles the *appetite*, and cauſeth it to languiſh, it diſturbeth and interrupteh the *ſleep*, weakens the *joynts*, commands a ceſſation of the uſual *exerciſes*, ſpreads paleneſs and wanneſs upon the skin.

Its next proceedings ſubject a ſtaff for the neceſſary ſupport of the enfeeb'ed ſtructure, call in the *Druggiſt* to ſupply the place of the *Cook* and *Confectioner*, caſt a man upon his *bed* as the retirement of his wearied and fainting limbs, and by degrees invade the ſeats of the *vital* and *animal* ſpirits, afflict the *heart* with faintings, the *head* with pains, obſtruct the veſſels ſerving for the paſſage of the blood and ſpirits, *cauſe the keepers of the houſe to tremble, the ſtrong men to bow themſelves, and thoſe that look out of the windows* to grow dim for want of the uſual ſupply of animal ſpirits. Till at laſt the *cold ſweat* takes poſſeſſion of the *Hippocratical face*, the diſturbed ſoul ſits upon the trembling lip, threatning to take its leave of that body, where the enfeebled ſpirits will not prevail to fetch up that phlegm that lyes ratling and betokening ſuffocation: And then is the duſt prepared to return to the duſt, whence it was taken. *Eccl.* 12.7. *Then doth man ſet forward in his joyrney toward his long home, and the mourners go about the ſtreets.* Then comes a ſhrowd to be the modiſh apparel, and a ſepulcher the bed for repoſe; then begins this proud, aſpiring *Nimrod* to know himſelf, and to own his original, ſaying *to corruption, thou art my father, and to the worms, ye are my brethren and ſiſters, Job* 17. 14. Then he that ſo buſtled above-ground, as to think the world too ſtrait for

him,

him, is content with six foot of earth for his patrimony. A rare conquest, the fruit of a signal conflict!

Thirdly, victory as it is here applied, supposeth Death *accustomed to conquer*. That challenge, or triumphant insultation, *v.* 55. *O death, where is thy victory?* seems to suppose Death a tryed Champion, *fleshed in conquest*. And if

First, we look to its power over mans *body*, we must confess it an irresistable enemy, and a constant victor,

Pallida mors æquo, &c.

It is not the robes and pallaces of Kings, any more than the rags and cottages of beggars, that exempt them from the arrest of this Sergeant; neither are those so *high* as to affright death from attempting them, nor these so *low* that it should scorn to meddle with them. It is not the long delay and forbearance of Death in demanding its due, that can make it forget the debt that is owing by the aged. The short histories of the strangely long lives of those Antedeluvians, that survived the elapsing of several hundreds of years, are every-where closed up with, *and he dyed*, Gen. 5. Nor it is the pittiful cryings and pulings of the infant in swadling clothes (that is loth to be snatched away form its beloved breast, and seems to plead that it hath tasted nothing of the pleasures, nor understood the design of its being set a-shore upon the earth) that can move this Skeleton, void of bowels, to hold its hand, and to draw back its envenomed darts: But *these things are done in the green tree*, yea in the tender plant, as well *as in the dry*, Luke 23. 31.

The wisdom of *Solomon*, or of the seven Sages of *Greece*, would in vain have attempted to out-wit Death. The *strength* of *Samson*, or of *Davids* worthies, (whose *countenances were like the countenances of Lions*, 2 *Sam.* 17. 10.) could

could not daunt this Meſſenger of Gods juſtice, or prevail in the laſt conflict with it; but theſe alſo yeilded to be led in triumph by Death.

In *Golgotha* are skuls of all ſorts and ſizes, as tokens of the impartial conqueſt that Death is making. There lyes *Abſolom* ſo perfect in beauty, as well as *Mephiboſheth* a deformed Cripple. There lyes the *wanton* and amorous youngſter, as well as the old man that doted and leaned on his ſtaff. There lyes *Goliah* a man of overgrown nature, as well as *David* a ruddy youth. There lyes *Hector* and *Achilles* ſo famous for manly valour, as well as *Theſites* a cowardly and ſeditious brawler. We may ſee there, *that wiſe men dye, as well as the fooliſh and brutiſh perſons*, *Pſal.* 49. 10. There have *Xerxes* and all his vaſt army, that threatned to level the mountains, and to drink the Oceans dry, laid down their skuls, and owned deaths ſoveraignty. Nor could thoſe many *million* of *millions*, that like piles of graſs have ſtood before Death, yet blunt the edge of its Scyth, but hitherto it goes on conquering and to conquer.

Secondly, if we take meaſure of its ſtrength in arreſting the *Soul* of man, we muſt needs own it as an abſolute victor. It hath a *ſting* put into it by ſin, which makes it aſſault the ſinner with deadly ſtrength and violence. Man by his wilful and disingenuous tranſgreſſion incurred the ſentence of the Law, which was Death in the *comprehenſive* notion of it. To bring men to that which the Scripture calls *the ſecond death*, *Rev.* 20. 6. the former death hath commiſſion. And who is able to withſtand a Meſſenger of the Almighty, or refuſe appearance, when he ſummons us to that tribunal?

It is not mens *hiding their ſins like Adam*, nor covering them with the fig-leaves of trifling *excuſes*; it is not gilding over the potſherd of abomination with the ſilver droſs of Phariſaical *pretences*, or *outſide holineſs*: It is no palliating *colours*,

colours, no cunning *conveyances*, no ſubtil *evaſions*, no critical *ſubterfuges*, can deliver a man in that laſt encounter, or ſtand him inſtead when Death ſummons him to *appear before the judgment ſeat of Chriſt*, 2 *Cor.* 5. 10. So that in every reſpect Death pleads *cuſtom* for the victory it demands over mankind.

But yet Fourthly, the term here uſed and applied to a Chriſtian, doth ſignifie, that *a good man may obtain a victory over this mortal enemy*, in the great conflict, though ſo accuſtomed to conquer, and ſo proud with ſucceſs. And the joining of the ſubject *we* with the adjunct *victorioufneſs*, ſhews, that it is the *peculiar priviledg* of true Chriſtians, ſo that *ſtrangers do not intermeddle with this joy*, *Prov.* 14. 10.

Not that a good man can expect to be exempt from the *ſtroke of Death*, nor be ſecure as to any particular *time* or *ſeaſon* of his life, nor plead exemption from any *ſort* of diſeaſe, or *circumſtance* of Death; for *what man is he that liveth and ſhall not ſee death? ſhall he deliver his ſoul from the power of the grave? Pſal.* 89. 48. And *it is appointed for men* (indefinitely, and without diſtinction) *once to dye*, *Heb.* 9. 27. This being the paſſage through which we are to enter into another world. But yet (though it may ſeem a wonder) even when good men are *killed all the day long*, they are not only victors, but *more than conquerors*, *Rom.* 8. 36, 37. And even in dying they are *troubled*, but not *diſtreſſed*; they are *perplexed, but not in deſpair*; *perſecuted, but not forſaken*; *caſt down, but not deſtroyed*, 2 *Cor.* 4. 9. More particularly,

Firſt, they are victors over the *fear* of Death. That fear that ariſeth from an apprehenſion of turning their backs upon the *fruit of their labours*, they overcome by conſidering, that *in heaven they have a better and more enduring ſubſtance*, *Heb.* 10. 34. Even *an inheritance incorruptible, undefiled, and that fadeth not away, reſerved in heaven for them*, 1 *Pet.* 1. 4.

That

That which ſprings from the thoughts of the *diſſolution* of this beautiful and majeſtick piece of Gods workmanſhip, which hath been ſo much adored and *deified*, *Phil.* 3. 19. is overcome by conſidering, that *if their earthly houſe of this tabernacle were diſſolved, they have a building of God, an houſe not made with hands, eternal in the heavens*, 2 *Cor.* 5. 1.

That which ariſeth from the preapprehenſion of the *pains* of death, in the violent *ejecting* of this old inhabitant the Soul, from its beloved manſion the Body, is overcome by conſidering, both the *neceſſity* of this violence, and our being but *once* moleſted with it, (which are thoughts that offer themſelves to all mens conſideration); and withall, that Death is a *paſſage*, though a ſtrait one, unto *life*; a *Porter*, though a rugged and ſurly one, that lets us into the *Palace* of the great King.

And who will dread that which delivers him from ſo much ſin and miſery, and puts him into poſſeſſion of ſo great good in another place; though like the Angels to *Lot*, it uſe ſome *friendly* violence in *haling* him hence? *Gen.* 19. 16.

This makes a good man not only to *ſubmit* to death, and ſay, *the will of the Lord be done*, *Act.* 21. 14. and, *it is the Lord, let him do what ſeemeth good in his ſight*, 1 *Sam.* 3. 18. but further, to be *deſirous to depart, and to be with Chriſt*, as eſteeming that to be *far better*, *Phil.* 1. 23. yea, to *groan, being burdened, deſiring to be clothed upon with their houſe which is from heaven*, 2 *Cor.* 5. 2. and to account Death as *great gain*, *Phil.* 1. 21.

Secondly, they are conquerors over the *pains of Death*, which are a great evil, and ſorely preſſing to humane nature. Theſe a good man overcomes, not ſo as to be exempt from the ſame exquiſite ſenſe of pain which other perſons feel; yea, God is ofttimes pleaſed, for moſt wiſe and gracious ends, to exerciſe the beſt of men, under moſt *tedious* and

exquiſite pains: But yet they are conquerors in the conflict, though the encounter be ſharp.

Partly, through that great meaſure of *Patience* which God gives them under his hand, which then hath the beſt opportunity for ſhewing *its perfect work*, *Jam.* 1. 3. And it is a glorious victory, when patience holds out to the end, and this ſtrong man cannot be brought to bow under the greateſt burden of extremity that can be laid upon it; witneſs the caſe of *Job*, whoſe invincible patience under the greateſt ſufferings, was to the *glory* of God, and to his own *comfort* and *eaſe* at preſent, and *future honour*.

Partly, through the ſtrength of that other grace of *Faith*, whereby they look unto that *fatherly hand* that lays theſe things upon them, and thereby are not only drawn to a *filial ſubmiſſion* (which gives *eaſe* to the mind under ſufferings) but alſo take the advantage of deriving *comfort* from him that *ſmites*, and will alſo *heal* them. So that when *the outward man decayeth, the inward is renewed day by day*, 2 *Cor.* 4. 16. And withall, this grace enables a good man to look up into *Heaven* in the midſt of the pains of Death, as St. *Stephen* did, *Act.* 7. 55. and to ſee his Saviour there *ſtanding* ready to receive him to himſelf in glory. And this makes him, though not to hate his own body, nor ſimply to *deſire to be unclothed*, yet willing and deſirous *to be clothed upon, that mortality might be ſwallowed up of life*, 2 *Cor.* 5.4. and comfortably to bear thoſe difficult methods, whereby the divine wiſdom thinks it fit to bring this to paſs.

Thirdly, over the *ſting of Death*. There is a ſharp and poyſonous *thing* put into the tayl of this Serpent, through our tranſgreſſing the Law of God; and this is that which is moſt dreadful in Death, to a conſidering perſon, and that which even a *Roman* courage could not prevail to maſter. But a Chriſtian finds that in the word of God, that fortifies him againſt this alſo.

Who

Who ſhall lay any thing to the charge of Gods elect? it is God that juſtifieth, who is he that condemneth? it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, and maketh interceſſion for us: who ſhall ſeparate us from the love of Chriſt? I am perſwaded, that neither death, nor life, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord, Rom. 8. 33, 34, 35, 38, 39. Here then is the ſtrong man diſarmed, the Lions mouth ſhut, the Serpents ſting taken from him.

Fourthly, over the *Power of Death.* To reaſon not improved by the ſupplemental light of divine revelation it *ſeemed incredible, that God ſhould raiſe the dead, Acts* 26. 8. And to him that conſiders the ſeverity of *Gods juſtice*, it might ſeem that when *the judg ſhould have delivered us to the officer, and he caſt us into priſon; we muſt by no means come out thence till we ſhould have paid the utmoſt farthing. Math* 5. 25, 26. That is never at all. But when we conſider, that as Chriſt *was delivered for our offences*, ſo he *roſe again for our juſtification, Rom.* 4. 25. we may thence very reaſonably conclude, that *he that raiſed up the Lord Jeſus from the dead, will alſo quicken our mortal bodies, Rom.* 8. 11. And upon this account a good man hath confident hopes of victory over the power of Death, and can ſay, *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth: And though after my skin worms deſtroy this fleſh, yet with mine eyes ſhall I ſee God, Job* 19. 26.

The precedent diſcourſe being *reflected* upon, may be uſeful,

Firſt, to ſhew us the excellency of the *Chriſtian faith* above all other notions of a Deity that have been entertained in the world, in that it enables us for the great conflict, and gives us victory over the worſt of our enemies. Indeed the ancient *Romans* have ſhewed themſelves ſufficiently au-

dacious in looking death in the face; but their confidence was ſupported by ſlender props,

Amor patriæ, laudumque immenſa cupido.

a deſire to advance and enlarge the City whereof they were freemen, and to erect a monument of their own praiſe to poſterity; this made them prodigal of their lives, and fearleſs of death. But a Chriſtian hath a deſire to depart hence, that he may be *near unto Chriſt*, and upon a full and mature conſideration, finds this to be *beſt for him*, *Phil.* 1. 23.

An heathen may take ſome ſatisfaction in reflecting upon his life paſt, with

Vixi, et quem dederat curſum natura peregi.

I have lived, and filled up the ſtation wherein nature hath placed me. But this comes ſhort of the ſtable confidence of the Apoſtles, when in leaving the world he could ſay, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith: Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judg ſhall give me in that day*, 2 *Tim.* 4. 7, 8.

A *Socrates* from principles of Philoſophy might conclude the *immortality* of the ſoul, and conſider his *wages* in ſome ſort. *An opera noſtra ſit probaturus Deus neſcio: certe ſeduló conati ſumus ut ei placerent: Eſt mihi tamen certa ſpes conatus noſtros eum fore accepturum.*

But by what means *imperfect* good works could obtain *acceptation* with the ſtrict juſtice of God, and how *ſin* could obtain *pardon* with him, this Philoſophy could not teach them. But the Scripture tells us, that God will own his people *in the day when he maketh up his jewels, and will ſpare them as a man ſpareth his own ſon that ſerveth him*, *Mal.*

Mal. 3. 17. *That with the Lord there is mercy, and with him there is plenteous redemption; and that he ſhall deliver Iſrael from all their ſins, Pſal* 130. 18. So that we may ſay, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who of his abundant mercy hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt, from the dead,* 1 *Pet.* 1. 3. and hath hereby given us comfort through faith, in our conflict with this laſt and mortal enemy.

Secondly, If a true Chriſtian is conqueror over death, why then ſhould he *fear it*? *The ſpirit of a man* will help him to ſuſtain his *infirmities*, or bodily pains, *Prov.* 18. 14. *Manly courage* ſhould help to bear us up under outward trials. *And the Spirit of God, bearing witneſs with our ſpirits that we are the children of God, Rom.* 8. 16. will help us to maſter the fear of death, as an enemy to the ſoul.

Why then ſhould we fear that *Serpent* that is diſarmed of his ſting? that Lion whoſe mouth is ſhut, and his jaw-teeth pulled out? that *adverſary* whoſe weapons are taken from him? It is enough for them that know no *better place* to go unto, to to be afraid and unwilling to leave the world; enough for them that have not a *God to ſupport them*, to ſink under pains and ſickneſs; enough for them that do not beleeve themſelves to have *an Advocate with the Father, Jeſus Chriſt the righteous, who is a propitiation for their ſins,* 1 *Joh.* 2. 1. to be afraid to appear before Gods tribunal. Chriſtian religion hath taught better things to all that duly embrace it. And therefore let us comfort our ſelves therewith, and *with joy draw water out of theſe wells of ſalvation, Iſa.* 12. 3.

Thirdly, If we have overcome death, why ſhould we *ſink* under the fear of any other *troubles*? Death is called *the King of terrours, Job* 18. 14. in the ſame ſence as the *Lion* is called King among the beaſts, and the *Eagle* among birds, becauſe it is the *chief* of all the reſt. And if the leader

of

of terrors be overcome, why ſhould we fear thoſe that follow, and are leſs formidable! The uttermoſt that can be threatned by any worldly miſery, is to bring us to death, under diſadvantageous and dreadful *circumſtances*. And if this be conquered, what need we fear that which can but threaten to bring us thither? Therefore let us not *fear theſe fears, nor be afraid; but ſanctifie the Lord of hoſts himſelf, and let him be our fear and our dread, Iſa.*8.12,13. Let us with chearfulneſs expect, and with patience endure all the troubles of this life, becauſe we have victory over the laſt enemy, Death.

Thus much for the *joyful report of this victory*, which was propounded as the firſt general to be conſidered.

The Second general in the Text, is, the *thankful reſentment* of this victory vouchſafed to us, χάρις τῷ διδόντι ἡμῖν, *thanks be to him that giveth it to us.*

How thankfully every good man ſhould, and doth reſent the victory vouchſafed unto him over Death, will appear by conſidering how great a *priviledg* this is. And that will be evident to him that conſiders on the one hand the *miſerable* eſtate of him that lyes under the dominion of Death, and at its mercy; and on the other, the *happy* eſtate of him that through Gods mercy hath obtained this victory.

Firſt, for the *miſery* of thoſe that are in ſubjection to Death, whoſe *tender mercies are cruelty*; this will appear, if we take notice of their eſtate, either when Death is apprehended at a *diſtance*, and under a remote proſpect; or when it is *at hand*, and comes to do execution upon them.

Firſt, let us take notice of them when Death is apprehended at a *diſtance*, and under a remote proſpect; and ſo the thoughts of Death as victorious over them, do

Firſt, allay the *generoſity*, and abate the *ſweetneſs* of all worldly *comforts*. He that duly conſiders, that *his time is in Gods*

Gods hands, *Pſal.* 31. 15. and that himſelf is not maſter of the next moment that is to paſs by; that *man goeth down to his grave, and returneth no more*; and *if a man dye, ſhall he live again*? *Job* 14. 14. What a cooler doth this afford to his ſpirits, when warmed and made brisk with the enjoyment of worldly affluence? This is apt to make a man *deſpair of all his labour under the Sun*, and to reckon all but *vanity and vexation of ſpirit*, *Eccleſ.* 2. 20. Conſidering, that the *riches* for which he hath toiled, and about which he hath diſturbed himſelf; the *pleaſures* in which he hath delighted to wallow; the *honours* to which he hath aſpired, and climbed up by ſuch a ſteep and ſlippery aſcent, ſhall then ceaſe from affording him any more ſatisfaction: And withall, that he is not within the proſpect of a *better enjoyment*, that may recompence his loſs of theſe preſent good things, but muſt go *naked out of the world in all reſpects, as he came naked in*, and ſo lye down in eternal miſery.

Secondly, this abates the *lively* and *generous* actings of the ſoul, and *diſmays* it for any noble deſigns and attempts. When a man ſeriouſly conſiders all his endeavours under the the Sun to be like Spiders webs, ſpun with a great deal of painful *labour*, and exenterating *care* and *contrivance*, and after this, in a moment ſwept down and deſtroyed by the beſom of Death; that *when mans breath goeth forth, he returneth to his earth, and in the ſame day all his thoughts periſh*, *Pſal.* 146. 4.

And if withall, there be not a greater and more *noble deſign* which ſuch a man hath propoſed to himſelf, and hath attained probable hopes of the *accompliſhment* of it; this is apt to make him conclude, that *truly man walketh in a vain ſhadow, verily they diſquiet themſelves in vain*; and that *every man living*, upon ground, or in what capacity ſoever he ſtands, *is altogether vanity*, *Pſal.* 39. 5, 6. and to cry out with

with the wise man, *Vanity of vanities, all is vanity, Eccl.*1.2.

And if the *profit* that is in *all labour* do encourage a man to take pains, and to endeavour to *shew himself wise under the Sun*; then sure these thoughts, of the vanity of humane designs and attempts, do take a man off from striving to do wisely and worthily in his generation.

Thirdly, it *duls the edge* of the soul for good duties. He that fancies himself to lye down under the burden of *insuperable difficulties*, that apprehends God to be an *austere Master*, Heaven to be *unattainable*, and Hell *unavoidable*, will have very little mind to *stir up himself to lay hold upon God*, or to *work out his own salvation*, *Isa.*64.7. *Phil.*2.12. or to use that *violence* of holy endeavours that is required in *taking the kingdom of heaven*, *Mat.* 11.12. For it is hope of *success* that quickens endeavours, and *despair* of this doth dispirit a man, and make him dull and unactive.

Secondly, let us take notice of such a man when Death is *at hand*, and begins to *encounter* him; and here we find him in a very miserable estate that hath not attained victory over Death, for

First, it *dispossesseth* him at once of all the fruits of his labours, and *ejects* him from the *enjoyment* of all his worldly acquisitions. *Though whilst he lived he blessed his own soul, he shall go to the generation of his fathers, and shall no more see the light* of comfort; and therefore *man that is in honour and understandeth not, is like the beasts that perish*, *Psal.* 49. 18, 19, 20. And is it not a dismal condition, for a man that hath *toiled* and bestowed great industry, that hath *plotted* and contrived to the disturbing of his head, and interrupting of his sleep, that hath *pinched* and denied himself the enjoyments of many worldly comforts, to increase his heap by parsimony; yea, that hath too often *stained* his *conscience*, and *hazarded* his *soul*, to heap up that which might

might be called a *plentiful estate* in this world; this man I say, to hear on a sudden that dreadful and heart-breaking voice, *Thou fool, this night shall thy soul be taken from thee, and then whose shall all those things be, for which thou hast laboured?* *Luk.* 12. 20.

Secondly, It *dasheth* all those *vain hopes* of Heaven, with which such a man had flattered himself. As there are *politick* projecting hypocrites, who know themselves to be no better than *whited Sepulchres*, *Matth.* 23. 37. so are there many *foolish Virgins*, who bear about the *lamp* of an outward profession in their hands, and want *oil* to make it burn, *Matth.* 25. 3. and yet are so simple as to expect at last to enter in with the *Bridegroom* as well as the best.

And how sad will it be to them, when at death coming to the door, and crying *Lord, Lord, open unto us*, they shall be repulsed with, *Verily I say unto you, I know you not. What is the hope of the hypocrite, though he have gained* applause from the World, *when God taketh away his soul? Will God then hear his cry, when trouble cometh upon him? Will he then delight himself in the Almighty? will he always call upon God?* Job 27. 8, 9, 10.

Beside, there are many, who though they could not find in their hearts *to die, while it was called to day, to hear God's voice*, Heb. 3. 8. yet they verily intended to take a *time more convenient* for these things. But now these mens hopes are over; the Bridegroom is come on a sudden, *those that were ready are entred with him, and the doors are shut.*

Thirdly, Death puts an end to his *day of Grace*. Some men indeed have so long hardned their hearts against hearing the voice of God, that he hath already *given them up to their own hearts lusts*, Ps. 81. 12. they have so long *resisted the Holy Ghost* in its strivings, *Acts* 7. 51. that God hath resolved that *his Spirit shall no more strive with them*,

Gen. 6. 3. But ordinarily mens day of grace is commenſurate with the day of their lives, and whilſt men are alive, there is no man ſo bad, but he may become better. But death puts an end to theſe *expectations*, it ſhuts men up in an unalterable condition; and *as the tree falls, ſo it ſhall lye* for ever, *whether toward the South, or toward the North*, Eccleſ. 11. 3.

Fourthly, death commonly brings to a mans *remembrance* thoſe *ſins*, which before he was unmindful of. In the day of health and proſperity men are apt to put far from them the troubleſome and ungrateful remembrance of their ſins paſt. Worldly *buſineſs*, and *company*, and *divertiſements*, worldly *pleaſures* and *delights* ſuggeſt more ſanguine thoughts to the mind. But when death cometh, God doth ordinarily, to them that are of ſound mind and memory, ſhew that *he hath ſet their iniquities before him, and their ſecrets ſins in the light of his countenance*, Pſal. 90. 8. Yea, after his long ſilence, he doth then uſe to *reprove men, and ſet their ſins in order before their eyes*, Pſal. 50. 21. and cauſerh mens *iniquities to compaſs them about, as at their heels*, Pſal. 49. 5. and lets them ſee and feel that *it is an evil thing, and a bitter, that they have forſaken the living Lord, and that his fear hath not been before their eyes*, Jer. 2. 19. And judg how unwelcome this is to a man's mind, that hath long lain aſleep in ſecurity, when it makes him cry out with *Ahab* to *Elijah, haſt thou found me, O my enemy?* 1 Kin. 21. 20.

Fifthly, death puts the greateſt *affront* imaginable upon the beautiful and majeſtick fabrick of the *body*. This pile of duſt and aſhes that appeareth ſo ſtately through the Divine Architecture, that is ſo *fearfully and wonderfully made* in its contexture, *Pſal.* 139. 14. that is rendred ſo glorious by the enſtamping of *God*'s Image upon it, that is by God's ordination become ſo *awful* and formidable to inferior ani-

mals

mals of far greater ſtrength: This painted piece of dirt, that hath been ſo much doted upon, and adored for its delicate feature, and amiable intermixture of lillies and roſes; this well-formed ſtatue, which voluptuous perſons have adored as a *terreſtrial Deity*, Phil. 3. 19. to which they have conſtantly ſacrificed whole *hecatombs* of all the dainties which the Earth, the Air, and the Sea could afford; this fleſh for which men have *made proviſion to fulfill its luſts*, Rom. 13. 14. This muſt then become equal to the beaſts that periſh, a prey to the inferiour animals, the very worms, *loathſom* to the eye of its former admirers; ſo that they that loved it beſt, when informed with a Soul, can afford it now no better complement than, *let me bury my dead out of my ſight*, *Gen.* 23. 4.

This that was ſometime *fed* and *clothed* by the contrivance and induſtry of ſo many heads and hands, muſt go naked out of the world, as it came naked in, and lye ſolitary and neglected in the grave, keeping an everlaſting *faſt*; yea, inſtead of *faring deliciouſly every day*, it ſelf muſt afford a meal to the worms, and *ſay to corruption, thou art my father*, *Job* 17. 14 But this is not all, nor the worſt yet.

Sixthly, Death ſends the Soul to be a prey to the *worm that never dyes*. Here is the Morral of *Prometheus* his *Vulture*, the preying of the Conſcience upon it ſelf, with the ungrateful and corroding remembrance of the *pleaſures* of this life, when they are to part as never to return; of the *ſins* of a mans life, for which God doth now bring him into judgment, of the *day of grace*, which he neglected, being like the *fool that had a price put into his hands to get wiſdom, but had no heart to make uſe of it*, *Prov.* 17. 16.

This is a *vengeance worthy of God*, a puniſhment ſuitable to the nature of a *ſeparate Soul*, when it hath not the company of the Body to partake of the other torment, *the*

fire that never ſhall be quenched, *Mar.* 9. 44. To this torment *death* ſends the *ſoul*, as judgment ſhall hereafter ſend the *body* to the other. This is the unhappineſs of thoſe that ſo live as to *fear death*, and *juſtly* to fear it, becauſe under its power and dominion in the worſt and ſevereſt ſenſe.

But as we have ſeen the dark ſide, let us alſo take a view of the *bright* ſide of the cloud, let us.

Secondly, conſider the *happy* and *comfortable* condition of thoſe that have attained a bleſſed victory over death, and and live in the enjoyment of the ſenſe thereof, and ſo it will appear to be matter of thankfull reſentment, and worthy of giving praiſe to the author thereof: For,

Firſt, ſuch a man enjoys more *comfort* in the *world*, then another man doth or can. God, as a bountiful Creator, hath given us variety of comforts in the things of this world, and it is his will that we ſhould *ſerve him with gladneſs and cheerfullneſs of heart in the abundance of all things*, *Deut.* 28. 47. And he is beſt able to rejoyce and take comfort in the fruits of Gods goodneſs, who hath overcome the danger and fear of Death. For

Firſt, This ſets his *Affections* above the world. It is moſt certain that whatſoever we have of worldly enjoyments, either *imperat*, *aut ſervit*, to ſome the world is a *maſter*, to others a *ſervant*. And as it is a very uſeful and obſequious ſervant when it is kept under, ſo it is a very imperious and tyranical maſter when we ſubject our ſelves to it.

Now he only is a truly *free man*, who hath placed his moſt lively affections upon *better things*. this frees him from thoſe eager *deſires* after getting more, which like a βυσσος in the body, do gnaw the mind with perpetuall unquietneſs: from thoſe diſtracting *ſollicitudes* about worldly matters, which keep the ſoul continually upon the Rack, drawing it this way and that way. And in the affluence of the things deſired,

deſired, this prevents that puffing up with pride, which like a *flatus* in the *Hippocondries*, or a tumor in any part of the body, renders the mind ſubject to an uneaſy *calenture*: that pinching greedineſs in keeping together the heap, which like a compreſſed veſſel in nature hindring the free motion of the blood and ſpirits, bindeth the ſoul, and hinders it from a comfortable enjoyment of its portion. This diſchargeth the mind from that *anxiety* as to loſing theſe things, which in many takes away the pleaſure they ſhould reap from the enjoyment of them; and finally ſo ſuits the ſpirit to a *compliance* with the Divine Providence, that it reckons *the lines fallen to it in a pleaſant place*, Pſal. 16. 8. and ſhakes off that *repining* and *diſcontent*, which like an unfit ſhooe, makes a man ſtep uneaſily in the condition wherein he walketh.

Now *this is the victory whereby we overcome the World, even our Faith*, 1 *Joh.* 5. 4. This raiſeth the heart *above* it, when we with comfort look on our ſelves as *ſtrangers and pilgrims* in it, and ſuch as *ſeek a better Country, that is an heavenly*, Heb. 11. 16.

Secondly, this ſatisfies a mans mind that his *main concerns are ſecured*, and the greateſt of *fears* overcome. *Go thy way, eat thy bread, drink thy drink with a merry heart, for God accepteth thy works*, Eccl. 9. 7. In worldly matters, then are we at eaſe, and can enjoy a friend, or take ſatisfaction in any other comfort, when our greateſt *concerns* are ſecured, and our main *buſineſs* over. And eſpecially in ſpiritual affairs, then do a mans *morſels* go down ſweetly, and he doth *ſleep* with freedom and ſecurity, when the fear of God's *wrath* is removed, and an intereſt in his *love* and favour ſecured.

This is bread that the World knows not of, *hidden Manna*, Rev. 2. 17. ſuch *joy as a ſtranger intermedleth not with*, Prov. 14. 10. Such is the ſweetneſs and ſatisfaction that this affords,

that

that the like is in vain ſought for in worldly acquiſitions. *Lord lift thou up the light of thy countenance upon us:* And this *puts gladneſs into our hearts more than* the men of the World have *in the time when their Corn, and Wine, and Oil encreaſeth*, Pſ. 4. 6, 7.

Secondly, ſuch a man goes along in the way of his *duty* with *vigour* and *delight*. It is a great happineſs as well as a duty, to cut with *a keen edge* in doing the will of God, to proceed with *vigour*, and to take *delight* and complacency in doing well. And there is nothing ſo much conduceth to work in us this temper of mind, as confidence of a *reward* added to a conſcientious ſenſe of God's *command*. *Be not weary of well-doing, knowing that in due time ye ſhall reap, if ye faint not*, Gal: 6. 7. *Be ſtedfaſt, unmovable, always abounding in the work of the Lord; foraſmuch as ye know that your labour is not in vain in the Lord*, 1 Cor. 15. 58.

Thirdly, he will paſs through the *difficulties* of a Chriſtian courſe with *courage* and *ſerenity* of ſpirit. The Apoſtle tells us, that *we have need of patience, that after we have done the will of God, we may inherit the promiſes*, *Heb.* 10. 36. becauſe *through much tribulation we paſs into the kingdom of heaven*, *Act.* 14. 22. And *if we faint in the day of adverſity*, it ſheweth *our ſtrength to be ſmall*, *Prov.* 24. 10.

Now this conſideration, that death will put an end to all theſe troubles, and a confident perſwaſion, that death ſhall be an *happy change* to us, will help us to hold out with *courage* and *chearfulneſs*, in oppoſition to *fainting* or *fretting* at the difficulty of the way. Thus *Moſes choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin: becauſe he had reſpect to the recompence of reward*, *Heb.* 11. 25, 26. Yea, the *maſter* of that houſe, in which *Moſes* was faithful as a *Servant*, was by *the joy that was ſet before him, encouraged to endure the croſs, and deſpiſe the ſhame*, *Heb.* 12. 2.

Fourthly,

Fourthly, he will be fit for every *condition*, and know how to *behave* himſelf aright in it. It is an hard matter, *in the day of proſperity to rejoice in the Lord*, and to carry that full Cup ſo evenly as not to ſpill it. And it is as hard, *in the day of adverſity to conſider*, *Eccl.* 7. 14. to be mindful, that we ought thankfully to *receive evil as well as good from the hand of God*, *Job* 2. 10. To keep from *deſpiſing the chaſtening of the Lord*, *alſo from fainting when we are corrected by him*, *Heb.* 12. 5.

Now nothing will better teach us theſe hard leſſons than a true victory over death. This will moderate our joy in proſperity, and make us *rejoice with trembling*, and as *though we rejoiced not*, *becauſe the time is ſhort*, 1 *Cor.* 7. 29. It will moderate our ſorrow in the time of trouble, as conſidering, that theſe are *light afflictions*, *and endure but for a moment*; and that *they work for us a far more exceeding and eternal weight of glory*, 2 *Cor.* 4. 17. So every way happy is that couragious Chriſtian, that hath obtained victory over this laſt enemy.

The *greatneſs* of this priviledge hath in ſome ſort been repreſented, to oblige us to thankfullneſs. That this is a priviledg *attainable* was ſhewed upon the former general head. But there is ſomething required in, and from us, that conduceth much to the gaining of this victory, *viz. Courage*, *ſtrength* and *Skil*. Firſt, *Courage*, or Chriſtian *reſolution*. faint-heartedneſs *weakneth* the hands, diſappointeth contrivance, and *fruſtrateth* endeavours. Let us therefore *arm our ſelves with the ſame mind that was in Chriſt*, when he *ſuffered in the fleſh for us*, 1 Pet. 4. 1. that ſame mind wherewith he *endured the croſs*, *and deſpiſed the ſhame*, Heb. 12. 2. Let us manfully reſolve to leave the World with willingneſs and joy; not lingring in it, like *Lot* in *Sodom*, nor *looking back* with his Wife, as unwilling to leave it, *Gen.* 19. 16, 26.

But

But duly considering that *in Heaven we have a better and a more enduring substance*, Heb, 10. 34. Let *the spirit of a man* help us to bear the *infirmities* and pains of our body, Prov. 18.14. And as Christians let us consider that it is *God's hand*, and that this is the passage he hath appointed to eternal joys. Let us not be afraid of God's Tribunal, as knowing that *we have an Advocate with the Father*, 1 Joh. 2. 1.

Secondly, *Strength*, without which Courage doth bestow it self to little purpose. Let us not go forth in our strength, but *in the strength of the Lord*; and encounter this *Philistine in the name of the Lord of Hosts*, 1 Sam. 17. 45. from him let us derive strength by *prayer*, even the prayer of *Faith*; For *this is the victory that overcometh* death, as well as *the world, even our Faith*, 1 Joh. 5. 4. even that *Faith, which is the substance of things hoped for, and the evidence of things not seen*, Heb. 11.1. Let us by Faith look unto Christ's death and resurrection, as that whereby he hath overcome death for us; and to the *joys* that are before us: In this strength let us encounter death.

Thirdly, *Skill*, without which courage will make use of strength unhappily. Let us acquaint our selves with death, and be at peace, so shall it be well with us. Set not only God, but Death also *always before our eyes*, and in this sense *die daily*, 1 Cor. 15. 31. Let us exercise our selves in *velitations* and skirmishes with the thoughts of death in the time of our health and strength: Consider what death is in all its notions, and then its approach will be familiar, and no ways dreadful unto us. Hereby we shall succesfully *prelude* to that *last conflict* and conquest.

To conclude this head, let those that are so happy as to live in the comfortable sense of their having obtained this blessed victory over Death, be careful to walk as *children of the Kingdom*.

First

First, *in holineſs and righteouſneſs* before God. *Becauſe thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling, I will walk before the Lord in the land of the living*, Pſal. 116. 8. 19. *Seeing that all theſe things muſt be diſſolved*, and we know ſo much, and are not affraid to know and conſider it, *what manner of perſons ought we to be in all holy converſation and godlineſs?* And *ſeeing we look for ſuch things*, a great conflict, and a glorious victory over a formidable enemy, let us *be diligent, that we may be found of him in peace at that day, without ſpot, and blameleſs*, 2 Pet. 3. 11. 16.

Thoſe that fight or run for victory do diet themſelves, and *are temperate in all things. Now they do it to obtain a corruptible Crown*, but we obſerve rules that we may obtain that which is *incorruptible*, 1 Cor. 9. 25. Well may we then be content to *deny our ſelves*, to *keep under our bodies, and bring them into ſubjection*, that the ſenſual appetite being ſubdued, may not clog us in that great congreſs.

Secondly, let our temper *favour of Heaven. If ye be riſen with Chriſt*, and have a ſenſe of the benefit of his death and reſurrection, in order to the overcoming of death, *ſeek thoſe things that are above: Set your affections on things above, not on things on the earth*, Col. 3. 1, 2. Let thoſe that believe death to be the end of all pleaſure and comfort, give themſelves up wholly to *enjoy the good things that are preſent*, but let us *declare plainly that we ſeek a Country*, Heb. 11. 14.

Thirdly, let us *walk humbly with our God*, Mic. 6. 8. Let us ſay, *Not unto us, O Lord, not unto us; but to thy name be the glory* of this victory, *Pſal.* 115. 1. Let us be duly ſenſible that it is *the Lord that delivereth us from the paw of the Lion, and of the Bear, and from this great Goliah.* Let us not arrogantly peark up our heads like empty boughs, or blaſted ears of corn, but like thoſe that are loaden with good fruit; let us ſtoop toward the earth in a thankful ſenſe of the great obligations that God hath laid upon us. Which leads me from this ſecond general head of Diſcourſe, to the

Third general in the Text, the *Author* of this victory *acknowledged* and *magnified*, τῷ δὲ θεῷ χάρις, *Thanks be to God, that giveth us this victory.* The hand that reacheth out a favour doth many times add very much to that which is conferred upon us. Now this is a princely favour, bestowed by the royal hand of the King of glory, it is Gods gift: For,

First, as all good things do come from God, so in particular *all spiritual* gifts, all the graces and comforts of a Christian are the products of his favour and bounty. *Every good gift, and every perfect gift cometh down from above, even from the Father of lights,* James 1. 17. even from that supreme being, and first cause of all things, *in whom we live, and move, and have our being,* Acts 17. 28. Particularly, he it is that *blesseth us with all spiritual blessings in heavenly things in Christ.* Eph. 1. 3. He is called the *God of all Grace,* that God *who hath called us into his eternal Glory by Christ Jesus,* and who, *after we have suffered a while, will make us perfect, stablish, strengthen, and settle us,* 1 Pet. 5. 10. He is *the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation,* 2 Cor. 1. 3. And therefore this especial comfort that ariseth from victory over death, is to be owned with thankfulness, as his gift.

Secondly, it is a gift which *none but himself* can bestow. Human reason and manly courage may *in part* support us under the thoughts of leaving the World, and sleeping in the Grave, by telling us that the World is vanity and vexation of spirit; and helping us to consider that we are every way as well at ease when we are a-sleep, and forget the World, as when we are awake to enjoy it.

But what strength or courage of a mortal man can bear up without fainting under *weakning* decays of bodily *vigour*, and endure, without complaining, that tedious *pain and anguish* with which it pleaseth God sometimes to afflict our bodies; except he that lays on his hand to afflict, do also put underneath his

his everlasting arms to support? *Thou, even thou art to be feared, and who may stand in thy sight when once thou art wroth?* Psal. 76. 7. *Can thy heart endure, or thy hand be strong in the day when God shall visit thee?* Ezek. 22. 14.

Especially who can bear up under the dreadful apprehension of appearing before almighty God as the judg of all the world, except he hath comfortable apprehensions of God being reconciled, and the judg become his friend? They were no cowards, nor sorry, mean spirited persons, *but the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every freeman, as well as every bondman, that sought to hide themselves in dens and in the rocks of the mountains: that cryed to the mountains and rocks to fall on them, and to hide them from the face of him that sat on the throne, and from the face of the Lamb: for when the great day of his wrath should come, who, say they shall be able to stand before him?* Revel. 6, 15. 16. 17.

Thirdly, this enemy Death, is in perfect subjection to God as his *servant*, and therefore he is able to bless us with victory, and to *command deliverance to Jacob. No man can enter the house of a strong man armed, and spoil his goods, except he first bind the strong man*, Mar. 3. 27. Now this can God do, not only in respect of his infinite *power* to which all creatures in heaven and earth do bow and obey, whereby he can stop the mouths of *Lions*, suspend the natural influence of *fire*, appease the rage and swelling of the *sea*: But also because Death is his *servant*, the *minister* of his wrath, the *executioner* of his justice. And therefore he that saith to the raging sea, *peace, and be still*: yea that hath placed the friable body of *sand* to be a rampart against its fury, *by a perpetual decree, which it cannot pass, nor return again to cover the earth*, Jer. 5. 22. He also gives laws to death, and sets bounds to its rage, giving victory over it to them that fear him.

Fourthly, the conferring of this victory is a *favour*, that will eminently shew the great *love* and *kindness* of God to

his people, for naturally we are under the power and dominion of death by reason of sin: it being as due as the *wages* to the workman when he ended hath his business. And it was the meer mercy and undeserved good will of God toward the workmanship of his own hand (now degenerated and become miserable through their own wilfulness) that helped them to overcome that enemy, which themselves had *formed* to be *a thorn in their sides, and a prick in their eyes.*

Yea it was a *peculiar* favour to mankind, not vouchsafed to the superior order of reasonable creatures, to be able to vanquish that death, that misery, which there ungrateful revolting from their maker had brought upon themselves; *for verily the Son of God took not on him the nature of Angels, nor helped them up, but he took on him, and relieved the seed of Adam,* and for them did *by death overcome him that had power over death, even the devil, and delivered them, who otherwise through fear of death must all their life time have been subject to bondage, Heb.* 2. 14, 15, 16.

Yea, it is a mercy not vouchsafed to all mankind, as to the actual enjoyment of it, but to those only that *beleeve* in him. *To as many as received him, he gave power to become the sons of God, John* 1. 12. to have part in the first resurrection, so that *the second death should have no power over them, Rev.* 20. 6.

Fifthly, consequently this Garland of Victory doth greatly *oblige* the hearts of Gods people unto himself. It being the fruit of that preventing love, that *remembred us in our low and lost estate even because his mercy endureth for ever, Psal.*136.23. the manifestation of the kindness and bounty of God to procure for us so great a priviledge as this victory hath appeared to be; and that at so dear a rate, as *the most precious blood of his own Son, that Lamb without spot and blemish,*1 *Pet.*1.19. *So God loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,* Joh.3.16. This tends to draw us with *the cords of a man, with*

cords

cords of love, *Hos.* 11.4. It sets us upon our legs, *to run the way of Gods commandments*; it renders us subjects capable of ingenuous service, by setting us *free with the glorious liberty of the Sons of God*, *Rom.* 8. 21. And withall it layeth the strongest engagements of love and gratitude upon us, to *give up our selves, both souls and bodies, as living sacrifices unto him*, *Rom.* 12.1. and *being delivered from our enemies, to serve him without slavish fear, in holiness and righteousness before him all the days of our life*, *Luk.* 1.74,75.

This period being reflected upon, will be of use, First, to resolve that *wonder* that sometimes possesseth our minds, when we behold the great *courage* and *undaunted confidence* of some persons in looking death in the face. Many that could not look upon those instruments of violent death, a sword or pistol, in the hand of an enemy, people that are of weak constitutions and mean spirits for encountring an adversary abroad, have yet been able to entertain death, when coming from Gods own hand, with great composure and sedateness of spirit; yea many whose education hath placed them under disadvantageous circumstances, through want of due knowledg and clear notions as to other things, have been able to grapple with death, when clothed with all that terror which cruel men could hang on its back. The reason is, because God gave them that gift, which is in his own power to bestow; and *the wind bloweth where it listeth*; these favours are many times conferred upon *babes in Christ*.

Secondly, to satisfie us on the contrary, concerning the *dejectedness* and *despondency* wherewith some men do meet death; from whom yet better things might have been expected. Men of strong bodies, athletick constitution, happy education, great parts, much reading, how fearful have they been to look death in the face! yea a *good man*, when God hides *the light of his countenance* from him, doth tremble to think of death and judgment; of this a reason is easily given from what hath been spoken; the Author of so great a blessing with-holds it where it doth not seem good to his infinite wisdom to bestow it.

Thirdly, this directs us whether to apply our selves to obtain strength

ſtrength in the laſt encounter. We muſt not truſt to our ſelves, to natural or acquired gifts, but we muſt *go forth in the the ſtrength of the Lord, and make mention of his name, even of his only,* Pſal. 71. 16. On him let us call by prayer, him let us ſollicite by acting faith on him, *who giveth power to the faint, and to them that have no might he encreaſeth ſtrength,* Iſa. 40. 29.

Fourthly, what *thanks* and *obedience* can be ſufficient for a juſt acknowledgment to God from them, to whom he hath vouchſafed this glorious triumph over death? It is the greateſt victory that can be imagined, to conquer this *king of terrors*; the greateſt gift we can think of imploring the divine favour to beſtow upon us in this world, that he will furniſh us with that ſtrength and reſolution, that will make us not afraid to leave the world. It is one of the bleſſed fruits of our Saviours meritorious ſufferings and obedience.

And therefore, *what ſhall we return unto the Lord for this, and all other his benefits!* What thanks offering can be of due value to preſent unto him! what fruit of the lips, what obedience of heart and life can be ſufficient to expreſs our ſenſe of this favour? *O give thanks unto the Lord, for he is good, and his mercy endureth for ever. Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the hand of the enemy. O that men would praiſe the Lord for his goodneſs, and for his wonderful works towards the ſons of men!* Pſal. 107. 1, 2, 8. But from the Author of this victory, which was propoſed as the third thing conſiderable, let us advance to the

Fourth General to be conſidered in the Text, the *procuring cauſe* of this victory, by whom it was acquired, and purchaſed for us, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, *through our Lord Jeſus Chriſt.*

The main argument whereby the Apoſtle had eſtabliſhed that great Article of our Faith, the *reſurrection* of the body, in the precedent part of this Chapter, was grounded upon the reſurrection of Chriſt from the dead: Who not only ſhewed that it was neither *impoſſible*, nor yet *incredible that God ſhould raiſe the dead, Acts* 26. 8, becauſe he himſelf *overcame the ſharpneſs of death*, and broke its bonds; but alſo by riſing as a publick perſon, the

ſe-

ſecond Adam, the *firſt-fruits* from the dead, hath made way for us alſo to follow him in the reſurrection of our bodies.

And this expreſſion in the Text ſeems to be the *Epiphonema*, or cloſe of that diſcourſe and arguing. It is in Chriſt that *God bleſſeth us with all ſpiritual bleſſings in heavenly things*, Eph. 1. 3. And particularly this bleſſed victory over death is derived unto us through Chriſt; ſeveral ways hath Chriſt overcome death, and made way for our being victorious over it.

Firſt, he hath deſtroyed the *ſting* of death, even *ſin*, by his merits and ſufferings. The ſting is the moſt formidable part in thoſe animals that are arm'd therewith: And ſin which rendred us obnoxious to the wrath of God, and curſe of the Law, was the chief thing that made death dreadful to mankind, as arreſting us, in order to bringing us before the Judg of all the earth, who *will render to every man according to his works*, Rom. 2. 6.

But this ſting hath Chriſt plucked out from death, by his voluntary and meritorious *obedience* anſwering the *exaction* of the Law, and by his unparallel'd and meritorious *ſufferings* enduring the *malediction* thereof. So that *there is now no condemnation to them that are in Chriſt Jeſus*, Rom. 8. 1. As a great High Prieſt *he hath by one offering perfected for ever them that are ſanctified*, Heb. 10. 14. As our ſurety he hath paid our debts, and cancelled *the hand-writing that was againſt us*. As our *God he hath redeemed us, not with corruptible things, as ſilver and gold, but with his own moſt pretious blood*, 1 Pet. 1. 19. And in each reſpect *God is juſt, and yet the juſtifier of the ungodly, when he believeth in Jeſus*, Rom. 3. 26. In him *mercy and truth are met together, righteouſneſs and peace have kiſſed each other*, Pſal. 85. 10.

Secondly, he hath overcome the *pains* of death by his example and promiſes. By his *example*, who as *the Captain of our Salvation was made perfect through ſufferings*, Heb. 2. 10. He ſuffered perfectly all that the Law of God could exact, or the rage of his enemies inflict. And he was perfect under his ſufferings, ſo as not to entrench the leaſt upon the bounds of compleat patience, *Jam.* 1. 2. *He was led as a lamb to the ſlaughter, and as a*

ſheep

sheep before the shearers is dumb, so he opened not his mouth, Isa. 53. 7. *When he was reviled, he reviled not again; when he suffered, he threatned not*, 1 Pet. 2. 23.

Further, by his sufferings he perfected the work of our Redemption, and fully *satisfied* Divine Justice. And hereby he hath engaged, and encouraged us to *arm our selves likewise with the same mind*, because *Christ hath suffered in the flesh* for us, 1 Pet. 4. 1.

And by his *promises* he hath encouraged us, telling us, that this strait way leadeth to life; that in the mean time he will *never fail us, nor forsake us*, Heb. 13. 5. But *when we pass through the fire and water, he will be with us*, Isa. 43. 1, 2, and that *these light afflictions that endure but for a season, do work for us a far more excellent and eternal weight of glory*, 2 Cor. 4. 17.

Thirdly, he hath wiped away the *scandal* of death, by his leading the way, in suffering death, and lying in the grave. It is a great affront to this stately piece of well-formed earth, to own kindred with corruption and worms, *Job* 17. 14. But Christ, the best of men, yea the Son of God, hath led us on the way to *Golgotha*, and we need not be ashamed to follow him in the steps he hath troden. He suffered before he was glorified, he *endured the cross*, and digested the shame of that scandalous death, before he *set down at the right hand of the Majesty on high*, Heb. 12. 3. And therefore it is no disgrace to us to die, and be laid in the grave.

Yea, it was a far *bitterer* cup that he drank off for us, than what God useth to put into the hands of his people; and therefore we should not scruple at drinking our own portion. He hath perfumed the *grave*, by laying his own body there before us: This Unicorn, by dipping his own horn before-hand, hath rendred these waters safe and wholsome: So that we shall *rest in our graves, as in beds; every man that hath walk'd before him in his uprightness*, Isa. 57. 2.

Fourthly, he hath vanquished the *power* of death by his *resurrection*. *Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead*, 1 Pet. 1. 3.

Hereby

Hereby he ſhewed to the World that he had *by death overcome him that had the power of death, even the Devil*, Heb. 2. 14. Yea, that he hath not only commanded a paſſage for himſelf, whom *death could not poſſibly hold* any longer than was neceſſary for the ſatisfying of Divine Juſtice, *Acts* 2. 24. but hath alſo taken away the keys of power from this ſurly Porter, and made way for his own people to follow him: And *becauſe I live, ye ſhall live alſo*, *Joh.* 14. 19.

Fifthly, he killed the *Hopes* of death by his *Aſcenſion*. Thereby he made it evident that he had fully accompliſhed his mediatory Function upon earth, and that *Chriſt being riſen from the dead, dieth no more, death muſt have no more dominion over him*, Rom. 6. 9. that he ſhould no more ſubmit to take on him *the form of a ſervant, and to be obedient to death*, Phil. 2. 8.

And conſequently it may encourage Believers, that *as it is appointed for men once to die*, Heb. 9. 27. ſo this trouble ſhall be diſpatched at once; ſo that they that *have part in the firſt reſurrection, over them the ſecond death ſhall have no power*, Rev. 20. 6.

Sixthly, he ſhall deſtroy the very *being* of death at the laſt day. Death hath its commiſſion extended to the end of this World; and then the rod that hath ſo long been uſed for the trial and chaſtiſement of mankind, ſhall it ſelf be caſt into the fire. *The laſt enemy that ſhall be deſtroyed is death*, 1 Cor. 15, 26. Then ſhall be brought to paſs the ſaying that is written, *I will ranſom them from the power of the grave, I will redeem them from death. O death I will be thy plagues, O grave I will be thy deſtruction; repentance is hid from mine eyes.* Hoſ. 13. 14.

As conſequents of this that hath been laſt ſpoken, Firſt, we may conſider how glorious was the *Conqueſt* of Chriſt in his ſufferings: Well might it be ſaid that *he was made perfect by them*, Heb. 2. 10. For he obtained by death a moſt compleat victory over death in all its circumſtances; and over him that had the power of death, both for himſelf, and alſo for all his people.

Secondly, therefore how great was God's love in ſending his Son into the World! *Joh.* 3. 16. *So God loved the World, that he gave his only begotten Son: Scarcely for a righteous man would one die: Yet peradventure for a good*, or uſeful *man, ſome might be found, but*

would even dare to dye. But God commended his love to us, in that when we were so far from being good and useful men, that we were not so much as righteous and innocent men, yet *in due time Christ dyed, even for the ungodly, Rom.* 5. 7, 8.

Thirdly, let us hence learn to fly unto Christ, and to secure our interest in him. This is the way to have a right to that comfort that flows from his incarnation and death, and thereby to have satisfaction and comfort both in our life time, and at our death; to be secure under the *preapprehensions* of it, and to *entertain* it with joy and comfort when it cometh. *If his wrath be kindled, yea, but a little, blessed are all they that put their trust in him*; therefore let us *kiss the Son, Psal.* 2.11,12. and *give all diligence to make our calling and election sure,* 2 *Pet.*1.10. let us *examine our selves, whether we be in the faith*; and prove, and know our own selves, *whether Christ Jesus be formed in us,* 2 *Cor.*13.5. that when death shall summon us to an encounter we may be victorious over it.

Fourthly, let the redeemed of the Lord walk with joy and thankfulness before him, as in a sense of all other his mercies, so particularly of this blessed fruit of our Saviours death and resurrection, the glorious victory thereby obtained for us over death. *Bless the Lord, O our souls, and all that is within us bless his holy name. Bless the Lord, our souls, and forget not all his benefits. Who forgiveth all our iniquities, who healeth all our diseases. Who redeemeth our life from destruction, who crowneth us with loving-kindness and tender mercies, Psal.*103. 1,2,3,4. And let us walk chearfully before God in a sense of our great privilege, amongst all the *troubles* of the world that accompany us in our abode here, and under the thoughts of *leaving* this world at last; forasmuch as this last enemy is vanquished, let us not fear any thing else; but under our dependencies let us call up our souls to a more comfortable and chearful temper; let us chide away dejectedness and drooping, and say, *why art thou cast down, O my soul, and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the help of my countenance, and my God, Ps.*42.11.

And, that I may come to a closer *application* of the point, and pass *à thesi ad hypothesin*, this victory over death, which I might have been representing unto you from the words of the Apostle, as *attainable* by a Christi-

a Christian, and his singular *priviledg* was, no doubt, the *acquisition* and *priviledg* of our dear and reverend Brother, whose *Remains* we are now assembled to inter. And for that reason I have insisted upon this subject, to press us all to imitate him in fighting for the same victory. *The name of the wicked shall rot* (saith the wise man), *but the memory of the just shall be blessed*, *Pr.*10.7. Of wicked *Jehoram* it is said, *he departed without being desired*, 2 *Chr.*21.20. But of good *Jehoiadah* (and I am now speaking of a Priest, though not an High Priest) that *the people did him honour at his death, because he had done good in Israel*, *ch.*24. 16. The wicked leaves the world like a filthy Lamp, leaving an offensive stench in the Nostrils of all that knew him: but a Good man ends his dayes like a Wax-taper that exchangeth its pleasant and useful light for the grateful scent it leaves behind it.

The *Psalmist* tells us, That *precious in the sight of the Lord is the death of his Saints*, *Ps.*116.15. And our Lord Jesus Christ, when he conversed with men on earth, when *Lazarus* a good man was dead, (although as man he believed his Soul to be removed to present Bliss, and as God he knew that he should return to life again in this world) being free from those turbulent Passions that are our sin, and at once our burden, it is said ἐτάραξεν ἑαυτὸν, *Jo.* 11.33. *He troubled himself*, and expressed his trouble of mind by tears flowing from his eyes, *ver.* 35. to shew us that we may so now (and ought to do it) even for them that *sleep in Jesus*, but *not as they that have no hope*; (this *Sorrow* I encourage,) and yet that it may not swell beyond its just banks, this *Hope* I am about to establish concerning this our worthy Brother. In speaking of whom, though a passionate Friend, and true Lover, I shall speak nothing but *the words of truth and soberness*, either known to be true by my own personal acquaintance with him, or attested by them that will not be ashamed to own their own testimony.

And if we begin in digging to the rock whence he was hewen, he was a *Prophet*, the *Son*, and *Grand-son*, and *Nephew* of a Prophet; a Priestly Family, from which the *former* Generation sent *two*, and this *last* Generation *four* to serve at Gods Altar; a sign of worthy and truly Christian bloud running in their veins, when they could

value the Gospel of Christ, and that Office that employs us in the dispensation of it (though attended God knows, with great *troubles*) above those riches that might have flow'n into them in greater *plenty*, and with more *ease* in other Employments; a true token that they were *not ashamed of the Gospel of Christ*, which they found to be *the power of God unto Salvation to those that believe*, *Rom.* 1. 16. A certain conviction of that *vulgar Error* that boads ill success to the *children of Clergy men*, when in two Generations the Posterity of such men was blessed: Nor need others despair of the like happiness, if they be not wanting to themselves in *drawing down* Gods blessing upon their Families. An happy and graceful Ornament to the Church, when Coals kindled in the Sanctuary it self produce *burning and shining Lights*, *John* 5. 35. and *Bezaleel* and *Aholiab* train up *workmen that need not to be ashamed of their work*, 2 *Tim.* 2. 15.

Though *Nature* doth not alwayes send forth boughes answering the qualities of the root, and of the Seed that was sown; yet that *Cultivation* which in the productions of the Earth doth either advance the natural Fruit by melioration, or alter the Tree by grafting more generous Off-springs upon the root, doth also in Spiritual productions conduce much to make the *Branches as well as the Root holy*.

His *promoting* to the Schools of the Prophets was owing to the care of good Parents: The happy *proficiency* he shewed in his studies there, to God's blessing upon his own great industry in tilling that rich soil that fell to his lot: Which when it had brought to perfection that plentiful crop, that betimes began to groan for the hook, invited hungry souls to desire to be fed therewith, and brought him to be an early Shepherd in feeding Christ's sheep and lambs. Which will lead me on to consider him.

First, in his *Preaching*, and so we find him *feeding the flock of God*, amongst which he was, *taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as lording it over God's heritage, but as being an example to the flock*, 1 Pet. 5. 2. 3. *Preaching the word, being instant in season, out of season, reproving, rebuking, exhorting, with all long-suffering and doctrin*, 2 Tim. 4. 2.

And

And though I am far from being ſo bold or preſumptuous, as to cenſure my brethren, who do not think it their duty *bis venire ad multtram*, yet give me leave to pay due honour to the labours of ſuch, who in ſo doing cannot be ſuſpected to ſeek any thing elſe than the benefit of the ſouls committed to their care.

For his own part, he did willingly *ſpend, and was ſpent for his Flock*, 2 *Cor.* 12. 15. and burnt out his taper the ſooner, in humane probability, by lighting it, as we ſay, at both ends. *Pertinaciouſly* continuing in his Lord's work, even then when himſelf did by his providence *call him off*; as thinking, that *Imperatorem decet ſtentem mori, & concionatorem concionantem*: And endeavouring to emulate the induſtry of ſome worthy men before him, whom death found employed in the miniſterial work. He had prepared what he was not able to communicate in the Pulpit, ſuch inſtructions as ſhould have helped you in keeping this laſt Paſſover, ſo ſoon after which he went to keep the Feaſt in Heaven.

Secondly, let us conſider him in his *life*; and in this ſenſe, whether a Clergy-man Preach more or leſs in the Church, he ought to *preach every day* to the people; *by being an example to the Flock*, 1 Pet. 5. 3. and *to the Believers a pattern, in Word, in Converſation, in Charity, in Faith, in Purity*. Here let us conſider him.

Firſt, as the *Maſter of a Family*; and as the Apoſtle ſaith, *He that knoweth not how to rule his own houſe, how ſhall he take care of the Church of God*? 1 Tim. 3. 3. In this he was an example to the flock, and to other ſhepherds alſo. In his ſingular love and tenderneſs to his *Wife* (manifeſted, as all along, ſo chiefly at laſt, in his fervent prayers for her and her children, and his earneſt recommending of them to the love and care of ſurviving friends.) In his fatherly love and care for his *children*. As to their *bodies*, and the concerns of this life (manifeſt in his denying himſelf in ſeveral reſpects, that he might make a comfortable proviſion for them.) As to their *ſouls*, both in their *moral* concerns (ſhewed in the good education he afforded them, to the qualifying of them in ſome reſpects beyond moſt of their neighbours.) And in their *ſpiritual* concerns (manifeſt in the diligence he uſed in inſtructing them, by *word* when they were with him, by *letters* when they were removed from him, to remember

remember their Creator, to make conſcience of their ways, and to take care of their ſouls in the firſt place: and finally by the fervent *prayers*, whereby he recommended them to God at laſt).

And I hope I may truly ſay it, as to what hath appeared *already*; and that they will ſtill give me occaſion to ſpeak it, by what ſhall appear for the *future*, that his labours of this nature have not been in vain in the Lord. And that herein he hath not only afforded an *example* to others in doing his duty, but alſo hath left them *encouragement* to expect that the doing of it ſhall not want good ſucceſs in their Families.

Secondly, let us look upon him in a little larger capacity, as a *neighbour* and *friend*. And here we cannot mention without great commendation, the perfect *concord* and tender *love* that continued between him and his near *relations*, though placed under the diſadvantage of ſome circumſtances that might have interrupted that union, had not grace, and well-tempered ſpirits, continued the cement. Beſide this, his loving and *friendly carriage* toward all men, but eſpecially thoſe *of the houſhold of Faith* did commend him, both as a deſirable member of *Society*, and as a man adoring that *Miniſterial* Function, which employs us in preaching *the Goſpel of Peace*, and commending God unto the World as the *God of love and peace*.

Add to this his natural and unaffected *gravity*, which as it prevented his years in the beginning, ſo it favoured not of pride or ſurlineſs, but was a very good ornament to miniſterial Authority, and left no man juſt reaſon to *deſpiſe him*.

Thirdly, let us look upon him in a yet more enlarged capacity, as a *Chriſtian*, or a member of the *Church of God*; and thus he left matter of commendation to himſelf, and of imitation to us, by his ſingular *ſobriety* and *temperance*. Wherein poſſibly, through his great ſelf-denial, he might have needed St. *Paul*'s advice to *Timothy*, to *drink oftner a little Wine, for his ſtomacks ſake, and his many infirmities*, 1 Tim. 5. 23. Yet certainly his great abſtemiouſneſs gave a check to the unhappy fault in others in his preſence.

And yet neither the retiredneſs and abſtemiouſneſs of St. *John* Baptiſt, nor the ſociableneſs and free converſation of our Saviour

ſhall

ſhall exempt them from ſcandal, who are ſet to reprove the ſins of a *generation of vipers*. But *wiſdom is juſtified of all her children*, Matth. 11. 19.

He was alſo a *peaceable* man, and a *peacemaker*, and therefore anſwered his title of an *Embaſſador of Peace*, who is entruſted to diſpence that fruit of the lips which is *peace, peace*. He was faithful in adhering to the *Church of England*, of which he was a member, and a Son, as I can witneſs, from what he ſpake to me not long before his end; and as was evident in his earneſt deſire to receive the Lord's Supper, when he apprehended his end to draw nigh.

But his *piety* and *devotion* was ſo eminent, that therein he exceeded moſt of his age; which his private Books will teſtify: Wherein he recorded God's eminent *mercies*, eſpecially *ſpiritual*, vouchſafed to him and his, and alſo *contrary* paſſages of providence in the ſeries of his whole life, with pious *reflections* and *ejaculations* attending each particular. His exemplary diligence in *religious duties*, both retiredly by himſelf, *privately* with his Wife, and alſo with his Family; as alſo his ſerioufneſs in *publick* exerciſes, will ſhew that *Holineſs* was his temper, *Religion* his buſineſs, and *Heaven* his end and aim.

And thither let us follow him, at leaſt for the preſent, let us attend him to the *mount of corruption*, his ſick-bed, from whence he took his aſcent thither. And the relation of God's dealings with him there, and of his behaviour under God's hand, I muſt preface with the words of *David*, *Mark the perfect man, and behold the upright; for the end of that man is peace*, Pſal. 37. 37. Or with this compariſon; As the Rivers when they draw near the Ocean into which they diſcharge themſelves, begin to receive more of its ſavour, it meeting them upon the way with its brackiſh waves; ſo this River that had ſo long *made glad the City of God*, when it was about to diſembogue it ſelf into the Ocean of Eternity, was vouchſafed to have Heaven to meet it upon the way, in the bleſſed anticipation of an heavenly *temper* and *fruition*.

Witneſs, *Firſt*, his ſingular *patience*, which had *its perfect work in him*, when exerciſed under the tedioufneſs and faintneſs of a lingring diſtemper, attended with ſailing and naufeouſneſs of appetite, inter-

interruption of ſleep, yea and great and exquiſite pains, which at *ſometimes* he endured towards his later end. All which he ſuffered with great *perſeverance* of patience, expreſſing ſome jealouſie over himſelf, leſt he ſhould ſeem to diſcover the leaſt of impatience in bearing the hand of God.

Secondly, the ſtrength of his *Faith*, whereby he gave *glory to God*, Rom. 4. 10. *Not ſtaggering at thoſe promiſes through unbelief*, of which he had endeavoured to beget a belief in others, no not then when *the hope of the hypocrite doth periſh*. This veſſel of grace was *brimful of conſolation* (to uſe his own expreſſion) not in an airy or enthuſiaſtical ſenſe, but as the fruit of a *ſtedfaſt Faith* built upon a rock, and the *accompliſhment* of thoſe gracious diſcoveries of his love, which God had formerly vouchſafed him in the time of his health, eſpecially after great zeal expreſſed in religious exerciſes.

Thirdly, His *Devotion* did not flag or languiſh; in *publick* he was a burning and ſhining light, even then when he was ſo far ſpent as to be advanced to a *Prolonger*: He ſpent all his Oyl in giving light in the Church of God; all his ſtrength was laid out in his Maſters work: When reſtrained from Officiating in publick by a *Super-ſedeas* from Heaven, yet ſtill in his own perſon, or with the aſſiſtance of Chriſtian Friends, he *continued inſtant in Prayer*, yea, even then when he was not able to cry or ſpeak, till at laſt he wafted up his Soul to Heaven upon the wings of Prayer. And this zealous *Elijah* was thither Tranſlated as in a *Fiery Chariot*, conducted by thoſe Angels that rejoyce in one Member added either to the Militant or Triumphant Church.

And now, to conclude; Firſt give me leave to ſpeak a few words to you my Reverend Brethren of the *Clergy*, and make bold to joyn my ſelf alſo as an unworthy Brother; Let us *take my Brethren, the Prophets, who have ſpoken in the name of the Lord for an example, Jam.* 5. 10. We are taught by our Church devoutly to bleſs God *for all his ſervants departed this life in his faith and fear, and to beſeech him to give us grace ſo to follow their good examples, that at laſt we may inherit his heavenly kingdom.* We have in this our Reverend Brother an eminent example of piety, induſtry, zeal, gravity, love, peaceableneſs, gentleneſs, and uſefulneſs in his Family, and amongſt all his

Relatives

Relatives such as I will not say to you, but to my self I must confess hath afforded matter of regret and shame, to consider that in my attainments, and the management of my self in my Office I have come far shorter of him, then in years: Certainly *his zeal may help to provoke* and kindle Zeal for God in all of us.

Secondly, to you of his *Family*, *I would not have you*, I know you are not *ignorant of him that is asleep, that you sorrow not as others that have no hope; for if ye believe that Jesus dyed, and rose again*, even so him and all others *that sleep in Jesus shall God bring with him; wherefore comfort one another with these Words*, 1 Thes. 4. 13, 14, 18.

Let his *memory* be always precious with you, and his *love* warm in your hearts: let his *Example* be still before your eyes, and the good things that he hath left upon record, for your satisfaction and encouragement as to his Eternal estate, let them be as *Nails, and as Goads* to you to settle you in goodness, and to provoke you to go forward in the wayes of true Piety.

And though God hath in great mercy placed you *above* the necessity of a miraculous provision, yet I dare boldly say, that sooner would God work a Miracle, then that the *Family* of such a Prophet *living as becomes such a mans Family*, should come to want.

Thirdly, Lastly to you of this Parish; it is remarkable that God hath blessed you with Able and Worthy men to be Guides to your Souls, at least as long as the Eldest of you can remember; and which is another mercy, that God hath lengthened out their lives among you, so that though there have been Removes, yet not one Minister of this Parish hath dyed here in above *Seventy* years last past.

Here stand still, and consider what *God could have done more to this his Vineyard, which he hath not done.* But what Fruit hath it brought forth by way of Return? I charge not, nor censure you in the least; but *Examine* I beseech you *your own selves, whether you be in the Faith, prove your selves, Whether Christ be formed in you: Let every man prove his own Works.*

Again, Let the *memory* of Gods faithful Ministers be *pretious* among you, especially of *this* Worthy Person now with God. Be not

of them that hate and malign them that reprove in the Gate.

Pray God to *raise* you up a *Paſtor after his own heart*, a Faithful and able man that may *feed* this people with the words of wholſom doctrine, and *lead* them by the pattern of an holy and exemplary life.

Remember them that have ſpoken to you in the name of the Lord, whoſe Faith follow, knowing the end of their converſation, Heb. 13. 7. For *your Fathers, where are they? and the Prophets, do they live for ever? but Gods Word, and his Statutes which he commanded his ſervants the Prophets, did they not take hold on your Fathers?* and will they not take hold on you? Zech. 1. 5, 6.

Be ye not therefore *ſlothful, but followers of them, who through faith and patience inherit the Promiſes*; that when the *Laſt Enemy* that is to be deſtroyed ſhall aſſault you, it may come diſarmed of a *Sting*; that ye may be able to ſay triumphantly, *O Death where is thy Sting, O Grave where is thy Victory? thanks be to God that giveth us the Victory through our Lord Jeſus Chriſt.* Which God of his Mercy grant, through the Merits of him who *through Death overcame him that had power of Death, even the Devil.* Now to the Bleſſed Trinity be Glory and Dominion for ever and ever. *Amen.*

FINIS.